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interpretative method of the earlier volumes is continued without change, a devotional reflection that draws its materials largely from patristic and rabbinical sources. It is to be feared that few students will have the courage to attack a work of such formidable dimensions, particularly as its value lies in its wayside musings on things in general rather than in any special formal conclusions.

B. S. E.

THORBURN, THOMAS JAMES. *The Mythical Interpretation of the Gospels*. New York: Scribner, 1916. xxi+356 pages. \$1.50.

This book, although not prepared specifically for competition, was presented by the author in connection with the Bross Foundation in 1915, and proved successful in carrying off the prize of six thousand dollars. It is the object of Dr. Thorburn to combat the theory, represented notably by P. Jensen and Arthur Drews, of Germany, J. M. Robertson, of England, and W. B. Smith, of Tulane University, New Orleans, that "our present canonical Gospels are in no sense whatever what we nowadays mean by the term 'historical documents,'" and that the Jesus portrayed in them is no more than a creature of human imaginative fashioning. In 1912 Dr. Thorburn essayed a similar task in his book called *Jesus the Christ, Historical or Mythical*, and, according to Maurice Jones, of Oxford, presented "a fairly adequate reply to Drews." In the same year appeared *The Historicity of Jesus* by Shirley Jackson Case, of Chicago, presenting the problem in a very readable and informing style, and arriving at conclusions which, while allowing due significance to undoubted environmental phenomena in the Hellenistic world, still conserve Jesus as a historical figure, and as the one whose personal religion created the first impulses which moved out into the expression of early Christianity. The difference in Dr. Thorburn's treatment is that he appears to confine himself to a marvelously detailed examination of the evidence and arguments set forth by the mythical school, demolishing each in its turn, without entering into any constructive discussion as to the character of early Christian literature and the life-experiences of those faithful souls which produced such records.

The general attitude of the book may be inferred by the following conclusion regarding the records of experiences in connection with the appearance of Jesus in chap. ii: "The Gospel story of the conception and birth—whether it be historical or otherwise—presupposes a peculiar case of true parthenogenesis, the idea of which has not been borrowed from either Jewish or Gentile sources." Such problems as the priority of Mark, the development of synoptic sources, or the Hellenistic mold of the Fourth Gospel do not seem to exist for the writer. The Gospels are accepted by him as occupying an identical plane of evidence, not only as to the historical character of the events to which they bear witness, but also respecting all the features in connection therewith. Such a discussion with its wealth of detail will do service in informing readers interested in knowing and opposing the patently wild speculations of such writers as Arthur Drews. Yet it leaves much to be desired by those who seek light on the origins of Christianity and their relation to the New Testament.

T. W.

DEAN, JOSEPH. *The Gospel According to St. Mark*. (Westminster Version of the Sacred Scriptures.) New York: Longmans, 1916. xviii+84 pages. \$0.50.

This is a part of Vol. I of a general commentary on the New Testament which is being prepared by Roman Catholic scholars of Great Britain and the United States.